THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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For the Western Luminary.

OF NIGHT MEETINGS.—*No. I.*

We have heard it said, that, in the circles of fashion especially, there are many objections daily urged against those *night meetings* which are so common amongst the religious. We are not aware of the precise grounds of these objections. To us, indeed, they seem no little strange. Indeed to our mind, the *utility* of these meetings seems so striking, that we would imagine that all might see it at a single glance. They seem of a character to arouse interest as to the "one thing needful;" to unite members of the same denomination of Christians; and, where several sects unite in the same meetings, to make such different sects unite also in love, whilst they discover to them the comparative unimportance (or rather doubtfulness) of those points in Theology wherein they differ, and the unspeakable value and beauty of such as they agree to believe in.

What! it will be said, do *night* meetings answer these ends in any *peculiar degree?*—They do. They *arouse interest*, more than other meetings; because these *times* shut out, more than others, all thoughts of a worldly kind—and, from their stillness and solemnity, are more consonant with a spirit of devotion: And they *unite the members of a church in love*, by excluding other objects, and presenting persons to each-other as the exclusive subjects (their common Master accepted) of one-another's contemplation: And, lastly, they serve, when attended by more sects than one, to unite *these several sectaries*, just as they do the members of the *same* sects; and whilst too, further, they shew, in proportion as the *common* principles and feelings of Christians are excited and brought to view, the surpassing loveliness, as we have already hinted, of those principles and those pious emotions.

In truth, we must say again, that we cannot imagine what serious objections our worldly friends can bring up against these our night meetings. And they will therefore be so kind as to excuse us, when we resort to *conjecture*, for the *possible* grounds of difficulty with them upon this plainest of subjects.

Perhaps these meetings are objected to for being *ungenteel?* They do not perhaps meet the *taste* of these ladies and gentlemen of the world; who are fond of spending their evenings *at home*, amid the retirement of the family circle, and in the *innocence* of family conversation? This difficulty might be deemed more deserving of confutation from us, but that it is, in very reality, so abundantly confuted by *our friends themselves;* for they do *not*, so very generally, spend their evenings in the philosophic way supposed—and they *do* evince no *practical* objection to the spending them at the ball, at the theatre, at the convivial party,—scenes at

least as boisterous and *ungenteel*, we would imagine, as these night scenes of ours. And we say *ungenteel scenes*, because we cannot easily suppose that the comparative *gentility* of these different modes of spending an evening will be made to turn on the *religious* character of the one species of meeting, and the *profane* (or, if you will, the *worldly*) character of the other.

But perhaps the hateful character of our night meetings may arise from a different and yet more formidable circumstance—the circumstance of their *interference* with those meetings which our worthy friends are known so much to regard? Aye, *here* is the rub. The point of our offending is *just here*. We occupy our time in *worshipping our God* in his holy sanctuary; when we should spend it *in revelry*. We give to *God*, what we *should* devote to *pleasures*—to the "lust of the flesh, and the lust of the world"—to things that are, emphatically, "*of the world*," and are *therefore* so contrary to our habits of feeling. It is our *non-conformity* to the *world*—our supposed *interference* with the *world*;—it is *this* which displeases. If we could *conform*—the *world*, openly such, could tolerate us: If we could *conform*—*nominal Christians* would come presently to bear with us. But we *cannot* conform: We would glorify God; and wherein we glorify him not, would fain mourn over our shortcomings: We would worship at those times which seem favourable to the spirit of supplication and of thanks. We would do all this—in some exceedingly, some lamentably faint measure; and *therefore* are we objected to—*therefore* spurned as fanatics.

But, Christians, what shall we do? Shall we obey men; or shall we obey God?—Let us go on with our night meetings. Let the world find fault; but let us persevere the more. We are no philosophers: We are disciples of the meek and lowly Jesus. He was objected to of men; and why shall not we be objected to? If the species of meeting in question is humble; if it be such as *men* hold in contempt, or hate; if it be, in its character, the opposite of revelry—the opposite of "philosophy, falsely so called"—the opposite of what is misnamed *pleasure*: If such be this species of meetings, O let us persevere in them—let us love them—let us hold to them, as a portion of the sheet-anchor of our souls; for those who object to these things are the legitimate successors of the persecutors of the prophets! Let us go on like men—no, like Christians, And "blessed is he who holdeth out to the end!"

X. Y.

N.B.—We are half inclined to suspect that there are some who do not like these meetings we have been speaking of, because *others* do not relish them.—

> "I hate you, Doctor Fell:
> The *reason why*, I cannot tell;
> But this I know *full well*,—
> I hate you, Doctor Fell."

How unwise, to dislike because other people dislike? Persons who act thus, often do themselves, nay, often do *virtue* and *piety*, great wrong. Alas! it is much easier to rest upon an authority, with many, than to appreciate an argument!

X. Y.

For the Western Luminary.

ON SLAVERY.—No. III.

(FROM PAGE 181.)

The same causes existing in these states, must produce the same effects as elsewhere; and these new countries now settled by whites, must replace them by negroes. Then the same assistance once afforded, must not be again looked for by Lower Virginia from Albemarle and Augusta, nor by New Orleans from Tennessee and Kentucky. Thirty or forty years, and not more, may be required to produce ocular demonstration of my assertion. By that time, these countries will be as

deeply blackened as those which formerly invoked their aid; and consequently will be as helpless. For proportionably to the number of negroes, is the weakness of a country. Hence, the West Indian trembles at the approach of every hostile fleet. Let us not estimate the proportion of negroes to the whites, by counting the inhabitants of the free, along with the white residents of the slave states. The true mode of judging, is by comparing the number of slaves with those whites immediately among them. So long as these last are strong enough to prevent a general massacre, they are safe; and no longer. When that takes place, 'twill be too late to offer assistance. Estimate then your danger by the number of slaves opposed to their masters. Hitherto, calculation has not demonstrated the power of this growing evil; because the new countries have afforded ample means of subsistence and increase to the whites—and along with them, or by purchase, vast numbers of slaves have been removed. But the new lands, however extensive, have their bound; and when that is reached, statistical tables may afford information on the subject;—not before. But that information will come too late. The mischief, if not prevented immediately, will be irremediable. As yet, we can only have partial observation to trust to; and that is completely in my favour. (*See Appendix.*)

Even in our state, the engrossing of land, and the replacing the white freeholder by negroes, has begun. Nor can it be otherwise. The man who owns negroes, sees them increase; and he must find them land to cultivate. His neighbours are straitened by enclosures; they cannot live on their little farms; they offer them for sale; and he is obliged to buy them out, that he may furnish employment to his growing stock of negroes. To cultivate by hiring freemen, in a slave state, is out of the question. Let me not then be considered as blaming the slaveholder for his conduct: it is forced upon himby the wretched system under which it is his misfortune to live. Even supposing the poor white retains his little property during life; yet at his decease it must go; it is too small to support all his children; 'tis sold, and the proceeds divided among them; and, as their cast entitles them to associate with gentlemen, they must not labor, except upon their own ground, under penalty of degrading themselves to a level with the negro. The consequences, I have already pointed out. Still, with the growth of negroes, the difficulties of marriage among the whites increase; the greater number of slaves being required as decent attendance upon the family. The checks to matrimony augment precisely in proportion as the greater number of negroes annexes greater value to the remaining whites. Thus these checks exist in their worst state in the West Indies. There a poor white is the object of contempt to the negro, who speaks with a sneer when he mentions a *walk about Bakia;* i. e. a white man on foot. Hence in that country the offspring of the poor, generally, are sunk into mulattoes.

We are approaching but too rapidly to this situation. Young as is this state, the checks to matrimony are felt, as the numerous instances of celibacy may attest. It is by no means uncommon to hear a girl, destitute of a single negro, express her sentiments as to the number of servants which a husband ought to support for his wife. Can we then wonder at our young men holding back? They have a grade to keep up to, their sinking from which would debase them. Contrast with theirs, the situation of the negro. Reduced to that of a brute, is it any wonder if he propagates as fearlessly? He knows well that his abstinence from matrimony would not better his condition, and that his master must support all the increase. Contrast the situation of the

poor white in time of sickness, with that of the black. The former, after exhausting his little means, becomes indebted to the charity of his neighbours, which grows cold after expending a bottle of wine and a few ounces of bark. Not so the negro: There 's five hundred dollars vested in him; and the master will rather spend three hundred, than lose the whole. The diseases of the negro are fewer, poverty precluding intemperance; and though, in consequence of hard labor, his evening of life sinks earlier than that of the white, yet he has, long before, produced as numerous a progeny as if he had reached a decrepid old age. And this seems to be the highest hope of the master; the increase of this unhappy race being his favourite object, and which, from the nature of things, must and will be encouraged. They are property. Why, said a friend, when he heard that I was removing to Kentucky, do you not take out some breeding wenches? Their expense in a new country would be nothing, and a few years would give you a large stock of negroes. Can we, after this, be surprised if the negroes increase faster than the whites?

Could we become acquainted with a man who had laid down a plan for rooting out the white race, I am at a loss what punishment we should deem adequate to his villainy. Could we consult the bitterest enemy of America (suppose an English lord to be such) on this topic, he would declare warmly for the right of slaveholding. This extensive country, would he say, settled by white men, may one day prove our scourge, perhaps by arms, certainly by example. But intermixed with a proportion of blacks, they will have enough to do at home, without troubling their neighbours: Nay, in process of time, the disproportionate increase of the negroes may enable the latter to dispute the soil with their masters; and we may behold black envoys from America, sent to invoke our assistance against the tyranny of our sometime colonies. A precedent exists in St. Domingo; and the Americans must not be surprised if European policy avails itself of every opportunity that occurs, for dividing their tremendous power. And bitterly would the wily politician regret that the line of demarcation had secured to America a body of men fearless of negro insurrections, disengaged from the drudgery of patroles, and perfectly ready to oppose their whole united force to the movements of Russia from the north west. Perhaps his lordship might plead his excuse as a politician. But what excuse can be made for the slaveholder? And in what differs he from the first mentioned atrocious character? Merely in this: that he is only intent on gain, and is not generally aware of the consequences of his conduct. I say, generally—for I have sometimes met with men, if such deserved the name, who frankly declared that they cared not what became of posterity; it was the business of posterity to take care of itself: and that they regarded not what was to happen in the next generation. Upon such, my arguments have no effect, and ought not to have any. If it is sufficient to enjoy the present moment, the slaveholder is in the right. Let his selfishness repose in quiet upon the mine, where the charge is daily accumulating, which must one day blow his posterity to atoms—perfectly happy in the reflection that the explosion cannot take place in his time. But the man who nourishes in his bosom the noble sentiment addressed by the dying patriot to his country, ESTO PERPETUA, thinks differently. He fondly wishes to transmit his enjoyments to his children, in the hope that they are not only to preserve, but to augment his bequest. But these hopes are crushed wherever slaves are found; for these they must increase.

Wherever wealth is expended upon one species of property, in preference to any other, that property increases beyond any other. Where the mistaken charity or policy of Britain has, by its poor rates, encouraged pauperism, the increase has been proportional to the expense bestowed. That property the most steadily productive, will always attract the most permanent capital. And negroes form the most certain species of traffic. How many estates are paid for in negroes? How often do the whole profits of an estate consist in the increase of its negroes, and in that alone?—a fact verified by the sales which generally take place at the decease of a great proprietor. Are not these people a resource to Virginia as ample as to us our hogs and cattle? Do not our slave-dealers visit that state as regularly, as formerly our slave ships the coast of Guinea? Has any man resident there failed to observe, that many had no other income than the periodical sale of one or more negroes? And so long as these people are considered as valuable property, so long must their comparative growth exceed that of the whites: Nor can any means be found to enable the latter to keep pace with them, except that of giving them an equal chance with the blacks, to obtain employment, without derogating from their respectability. These reflections are unthought of among us: And yet we read Maltheus. We are told that the noblest republics of antiquity sanctioned the practice. They did.—Read yet a little farther, and learn their fate. Athens, at the latter end of that war which ended in her ruin, saw herself deserted by thirty thousand slaves, a number little less than the whole body of her active citizens, and which furnished her most useful artizans. Their flight hastened the subjection of their masters, who, under the tyranny of the thirty, expiated their error. Tyre perished by her slaves in a single night. The guilt of Sparta was greater, and her punishment proportionably protracted: Driven from their beloved country, the surviving Spartans never beheld it nearer than from the ground occupied by a Roman army, which besieged their native capital, at that time a prey to their slaves, confederated with the vilest of mankind, who had placed in the seat of Lycurgus a monster compared with whom Nero himself might have been termed merciful. To this wretch the Roman commander granted a truce, and added to it conditions that mark but too strongly the deplorable case of the Spartan exiles, who, with their king Agesilaus, followed in his camp as refugees. Their wives, children, and effects, were to be returned; but as the women had been subjected to the ruffians and slaves of the tyrant, it was expressly stipulated that no woman should, against her will, be sent back to her husband.

Yet, dreadful as they were, the sufferings of the Spartans terminated in one generation. Rome, as more guilty, endured more. Her conquering citizens were driven from their native soil by her usurious chiefs, who replaced them by slaves, literally in fetters. And in their turn, they, or their descendants, bowed down before the slaves of the emperor's first slave, and were even proud if they could attract their notice. They were liable to be seized, and dragged before the tribunal, on a charge of high treason, by their own slaves. The greatest general might be visited, and checked in the course of his victories, by a fellow whose back yet bore the marks of the ignominious scourge. These were the insults, the deep-felt indignities, under which individuals labored. The public escaped not the disgrace. The Senate exhausted their ingenuity to evince their attachment to the master, by their adulation to his freed-men—a degradation inscribed by their votes, not only in the records of their body,

but on columns of marble. The disgraceful story is told in Tacitus, and evinces them to have been truly the slaves of slaves. Philosophy, at the same time, in the person of Seneca, stooped to equal baseness. What would have been the feelings of a Cato, could such a state of things have been predicted to him? They would have been such as may be expected in an American of the present age, if told that his descendants must one day bow down to negroes; that from them they will have to receive the orders of a king; and to them to deliver whatever they may possess of precious, or attractive, without exception of wives and daughters, in the hope of propitiating their good will. One was as little likely as is the other. But the same Providence which, in the Roman republic, ordered that its early enormities should be expiated by the sufferings of five hundred years, still exists, and has decreed that punishment shall ever run parallel with crime. Get rid of these people—and your sufferings shall be lessened: Retain them till circumstances set them free—and your punishment shall be great indeed. In the former case, they may continue long an embarrassment to you: In the latter, they must prove your destruction, perhaps something worse. C. C.

(To be continued.)

SMALL CONGREGATIONS.

It is a sad mistake, too often countenanced by ministers themselves, that small congregations are unable to support the gospel; when the fact is, that no congregation is able to do without the gospel; for the tax of dissipation is four times as expensive as the tax which is requisite to support the institutions of religion. This is no fiction. Go to those societies which have judged themselves unable to support the gospel; go to parents and demand the items squandered by their prodigal children, beside breaking their hearts by their undutiful conduct. Go to the tavern on the Sabbath-day, and on the week days;—attend the arbitrations, the courts, the trainings, the horse-racings, the midnight revels;—witness decayed houses, fences, and tillage; the falling school-house, and tattered children of barbarous manners—and then return to your own little paradise, and decide, whether you will exile the gospel, as too expensive to be supported. If you are too poor to support the gospel, you are demonstrably too poor to do without it. If the one would severely press you, the other would grind you to powder. A few families may fatten in waste places, but it will be upon the vices of the rest. The greater portion will be poor, and ignorant, and vicious. Do you demand how a poor people can support the gospel? Let them first appreciate the privilege according to its importance, and then let the father, and the mother, and the son, and the daughter, lay, weekly, a light tax upon their pride, and another upon appetite, needlessly gratified, and add to these savings another item, acquired by some special effort for the purpose; and another, as God has prospered their lawful industry; and the result of the whole would be an abundant supply. Any ten families, of ordinary property, could better afford to support the gospel, than to do without it. When societies calculate what they can afford to give for the support of the gospel, they go upon the supposition, that what they do give is so much subtracted, annually, from the whole amount of their income; a supposition which is utterly erroneous; for, in fact, as it respects the diminution of property, they give nothing. The gospel is not a debtor to those who support it, but they are debtors to the gospel. It does not subtract from the property of a society, but adds to it more than it takes away. It is God himself who hath said, "honour the Lord with thy substance, and with the first fruits of

all thy increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." The providence of God, to this day, has been a practical confirmation of his faithfulness in fulfilling this promise. The Jews often distrusted this assurance, and robbed God, to save their property; but they were always reduced by the experiment. They sowed much, and brought in little; and when it was gathered, God did blow upon it. The dew of heaven was stayed, and the earth did not yield her increase. "Ye are cursed with a curse, for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house; and prove now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts; and all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of hosts."

The same rule of administration is regarded still. The curse of heaven still fastens upon communities that despise the gospel, and neglect its support. Their decline in outward prosperity is notorious; and their restoration is no less manifest, when, convinced of their folly, they make a competent provision for the public worship of God. Nor is the fact mysterious, or miraculous, since the life of man, his health, his wisdom to plan, and strength to execute, the life and vigor of his flocks and herds, every stalk of grain, and every blade of grass, are in the hand of God. In ten thousand ways he can add to, or subtract from, your income. A fit of sickness, a broken bone, a profligate child, a vexatious law-suit, a dearth or a flood, a murrain among your cattle, or a blast on your field, may cut off, at once, all your sacrilegious savings; while his blessings can, in as many ways, make you rich, and add no sorrow with it. You may give, therefore, with an unsparing hand, as exigencies demand, for the support of the gospel; as it shall be given unto you again, good measure, pressed down, shaken together, and running over. Your cruse of oil shall not fail, and your barrel of meal shall not waste.

[*Dr. Beecher's Sermons.*

From the Pittsburgh Recorder.

NEW PUBLICATION.

We have had the perusal of a small work, in the pamphlet form, containing thirty pages octavo, just issued from the press of Eichbaum & Johnston, and for sale at the different book-stores in this city at twelve and a half cents a copy, entitled "Letters to Alexander Campbell, V.D.M. by a Regular Baptist. Together with an Address to the Baptist Churches in the Western Section of the United States. And a Word to the Unconverted." This work, we understand, has excited considerable interest, and produced various sensations in the minds of those who have given it a careful reading, according to their different religious sentiments, characters, and connexions. To give our readers some idea of the object and spirit of the author, and of his style and manner of writing, we make a few brief extracts from the work; remarking that those who, with unbiassed minds, read the whole in connexion, and are acquainted with the circumstances which occasioned the publication, will be able to judge most correctly of its merits or defects.

Speaking of the sentiments of Mr. Campbell, the author says:—

"Though it is in the chapter of probabilities that your sentiments may have been *misunderstood*, yet what is found as the views of your professed disciples, will necessarily be considered

as the production of your labors, and correlative with your opinions. In the first place then, we notice, that among your adherents, pupils, or disciples, there are those who believe, and have publicly declared, that a man by being baptized was made as holy as an angel! or, which is the same thing, and to use the words *literatim*, that he "came out of the water as holy as an angel."—Again it has been said by some of them, that "the Almighty had been tired of his own moral law for 1500 years, when he abrogated it by the New Testament dispensation, and that it is no longer a rule of conduct for the believer in the Lord Jesus Christ."—Again, many of your adherents profess to scout the doctrine of the Holy Spirit's immediate influence in regeneration, as well as in all subsequent stages of Christian life, and to denominate the well known *characteristic experience* of spiritual Israel, a mere phantasy, or mass of mysticism. Again, they profess to believe that prayer is no duty, but rather an insult to the majesty of heaven. Such are some of the horrible brood of sentiments entertained and expressed by individuals who are recognized as under-teachers to you, as well as others who are your joint hearers. Now, I do not exactly say, that these and other kindred doctrines are the offspring of your own teeming brain; but you are certainly and strongly suspected of having begotten them in their ductile pericraniums by certain secret intercourses; though under more public circumstances, you have appeared rather to disown the progeny. If such sentiments, sir, are really the product of your system of theology, the results of your writings and your labors, you must have a mind circumstanced to enjoy them."

The author considers. Mr. Campbell as assailing and attempting to destroy the influence of ministers of the gospel; and on this point makes the following remarks:—

"But leaving every thing that cannot absolutely be identified as part of your opinions, speculations, and teachings, we will proceed to notice what is as tangible thereof as the leaves of your "Christian Baptist." You are then, in in the first place, endeavouring to create universal distrust of the ministry, in all denominations, bating an occasional qualification in the admission of an individual now and then, as an exception to the degraded character you give of the rest. Those individuals that are your *exceptions*, may be calculated upon as those whom you expect to make *partizans* in your own scheme of operations: hence the occasional allusion to them, in different and well timed expressions of panegyric, becomes a stroke of policy, and not a feeling of charity. But for what, sir, is this almost universal attack upon the character of ministers made? The end in view is obvious; and that end is, *that you may dissolve existing connexions between pastors and people, and thus effect the first step towards making the latter your followers, or the proselytes to your system of theology, under the direction of your agents! and in thus doing, consummate the measure of your fame by becoming the acknowledged head of some new, though yet nameless sect.*"

Towards the close of his letters to Mr. Campbell, the author addresses him in the following terms:—

"You are, sir, *a citizen of America*, and, as such, free to worship God after the dictates of your own conscience; to profess to believe, or not believe, in any, or every part of the Bible; to advance whatever doctrines you please in the community, unless in hostility to the known laws of the land. But you are *not* at liberty, sir, to profess a connexion with any religious denomination when you are advancing doctrines diametrically opposite to theirs. Here is the particular point on which I found all my reason for considering you worthy of public exposure. Come forth,

sir, to our view, what you really are! but not as a genuine Baptist; for you now are, and have been trying to overthrow the faith, the order, and the ministry of that, for years past. Come out then, sir, in your real character, and with your real sentiments: tell us candidly; that you do not believe in what we *emphatically* denominate regeneration, or in the Spirit's special influences at all; tell us that you consider a man eligible to baptism without one word of inquiry as to what God has done for his soul, and upon his *bare* declaration that he *believes;* tell us that you do not believe the moral law to be a rule of life for the believer! tell us that you have no fellowship with any forms of faith or church discipline; tell us that you have no confidence in the exercise of prayer as a means of grace, or estimation of it as a believer's privilege—and that in proof thereof, *you have been entirely neglectful of it even in your own family for years past;*—tell us these things openly, declare them explicitly, and merit the name of a candid man. You are at full liberty, and under positive obligation to do so. You will then give the public a reasonable pledge that you are governed by no sinister, no improper motives. The Baptist denomination will then be answerable for the palpable inconsistency of holding connexion with a man whose sentiments are in direct opposition to that faith and order which they hold up to public view, as the foundation of their spiritual hope, and bond of their visible existence."

We shall conclude our notice of this publication, by the following brief ex tract from the author's address to the Regular Baptist Churches.—

"Brethren, we profess to believe that God the Holy Ghost, only, can make a saving application of the gospel of Christ to our souls, by its immediate, enlightening, and regenerating influences; that, without this, the gospel is a dead letter. We profess to believe, that the adorable Spirit, proceeding from the Father and the Son, is the great, the glorious, the soul-refreshing promise of the *New*, as Jesus Christ was the promise of the Old Testament. What think you then of the man, as a minister in your denomination, who *never preaches this doctrine?* who, at best, is all equivocation in his remarks upon it? and who, in truth, does not believe in it? Are you going to call such a one brother? Can you, as ministers, and people, possibly consider yourselves at liberty to welcome to your churches, and place in your pulpits, a man entertaining such sentiments as these? a man that will tell you there is no Spirit to regenerate and quicken in righteousness—no Holy Ghost for those who ask it of God—no Comforter for the saints now—no Spirit to make intercession for them with groanings which are unutterable, or to bear witness with their spirits that they are the children of God, and to seal them heirs of heaven. Oh! brethren, what a rent is here made in the rock of your salvation! the heavens being shrouded, the sun of righteousness being hid from your eyes, the stars of glory's firmament vanish from your view."

THE LUMINARY.

LEXINGTON:

WEDNESDAY, OCTOBER 6, 1824.

With this No. expires our first quarter of the current year. The increase of our patronage has been great and flattering beyond our best expectations. We consider our paper as established in the regards of the Christian public; and while we are fully aware, that, in abler hands, its range of usefulness might be exceedingly enlarged,—yet, under the smiles of a benignant God, *even we* may rejoice in the hope of doing some humble service to our fellow-men,

in a way which has, in this age, been eminently blessed.

We would, however, remind subscribers that it is important that the expenses of the press, which are very considerable, should be met as they occur, by the prompt payment of the many but small subscsiptions that are due. It is true that there is in this case the alternative of incurring a heavy interest on the money;—even already, an addition of twenty-five cents is made, by three months delay—and this, by the terms of the paper, must increase to another dollar, if payment be not made before the close of the year. But the interest of the subscriber, and the high interest of the paper, call for promptitude in meeting these demands.

EXTRACTS FROM AN ADDRESS

Of a Committee of the Board of Education under the care of the General Assembly to the Members of the Presbyterian Church in the U. States of America.

The whole sum received from life subscriptions by the Presbyterian Education Society is $1,555. They have purchased as a seat of academical instruction, Bloomfield Academy, in New Jersey; and one of their auxiliaries, the Western Education Society, has erected a building for the accommodation of their beneficiaries at Hamilton College, capable of containing fifty students, at an expense of more than 5,000 dollars.

"The whole number of beneficiaries reported to this Board by Presbyteries and other auxiliaries as having been aided since May 1823, is about 230; and the whole amount of funds reported to have been received since that time, or to be now in hand for that purpose, exceeds $20,000."

"The Theological Seminaries within the bounds of the Presbyterian Church in the United States, 'are 1st, one at Princeton, N. J. under the care of the General Assembly; 2d, one at Auburn, N. Y. under the care of the Synod of Geneva; 3d, one at Hampden Sydney College, in Virginia, under the care of the Presbytery of Hanover; and, 4th, one at Maryville, Tennessee, under the care of the Synod of Tennessee. Besides these, funds are collecting for one in Ohio, and one in South Carolina."*

If to the students in all these Presbyterian Seminaries we add 'those in the Congregational Seminaries at Andover Massachusetts, and in New-Haven in Connecticut, and those in the Seminary of the Reformed Dutch Church at New-Brunswick, N. J.; the whole number, could we command them all, would not supply more than one-third of the congregations *in the Presbyterian* Church which are now vacant; and it must be recollected that the students now in these institutions cannot be expected to receive licensure in less than three years. It is also to be remembered that the Congregational Churches must be expected to require the services of most of their sons; and that in our bounds at least a thousand new congregations might now be gathered, were we blessed with so many active, zealous, well informed young ministers, who would be willing to act as *missionaries*, and receive a bare subsistence during the infancy of their respective charges. With this idea we ought to connect that of the rapidly increasing population of the Presbyterian Church, if we would form any just estimate of our future need of ministers of the gospel—for, as an illustration of our natural increase, and as data for future calculation, we state, that more than *ten thousand* infants were last year bap-

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*Report of the Board for 1824.

tized in our churches; and these probably were not half that were born in our congregations: that upwards of 20,000 communicants were, in the two years preceding May last, added to our communion; and that we now consist of 13 Synods and 77 Presbyteries. The whole number of communicants in the Presbyterian Church cannot be less than 150,000. How rapid, then, may we expect the increase of our congregations to be in the middle, southern, and western states; without making any calculations on the influx of people from Europe, or of brethren from New-England, who generally become Presbyterians! Is it at all probable that our descendants and natural allies in ecclesiastical relations, will half of them, twenty years hence, be supplied with learned and pious pastors, if the grace of God does not excite the Church to vigorous, prayerful, and successful exertions on this subject?

From the Harrisburg Visiter.

The Board of Managers of the General Convention of the Baptist Association, recently held its annual meeting at Washington, and appointed a committee to consider the expediency of attempting a mission to South America, who, after consulting on the subject, reported, that they deemed it inexpedient, at the present time, to form a mission for that portion of our continent, owing to the convulsions which now exist in those countries, in their attempt to gain their independence; yet they express their belief that the time is not far distant when they will present equal opportunities for facilitating the spread of religion, with other portions which are now made the objects of their solicitude.

With this hope, they recommend that it be still kept in view; so that when a state of peace shall have rendered the undertaking more auspicious, they may embrace the chance with heart and hand.

VIRGINIA CONVENTION.

Extracts from the Journal of the Protestant Episcopal Church Convention of Virginia.—May 1824.

The Trustees of the Theological School of Virginia, now present, though not in sufficient number to form a quorum, feel it their duty to submit to the Convention the following Report:

At the last meeting of the Trustees, the Rev. Reuel Keith was engaged as Professor in the Institution, and was requested to hold himself in readiness to take charge of it whenever it should go into operation. He accordingly settled in Alexandria, in the month of October last, and has had under his charge since that time, from twelve to fourteen students, thirteen of whom were candidates for orders. There are, at present, under his care, eleven young men pursuing their studies, with fair prospect of their future respectability and usefulness, and it is expected that not less than twenty will wish to enter at the ensuing session. During the present term, the students have been instructed by the Professor in Biblical literature and criticism, the original languages of the Bible, Prideaux's connexions, Horne on the inspiration of the Scriptures, Jahn's Archæology, Butler's Analogy, and Magee on the Atonement. The more advanced class has recited to the Rev. Wm. H. Wilmer, who has had charge of the department of systematic Theology, Pearson on the Creed, Burnet on the Articles, and such other authors as the time admitted, and the course of study prescribed by the house of Bishops, required.

The Trustees take great pleasure in contemplating the present state and encouraging prospects of the school; and in bearing testimony, as far as they know and believe, to the zeal, fidelity and ability with which the Professors have discharged the duties of their professorship. They feel it incumbent on them also to state from satisfactory

information, that the whole course of studies has been entirely conformed to the canons of the Church.

Under the present circumstances of the school, the Trustees are of opinion, that Alexandria is the best place for the present location, and they beg leave to recommend to the Convention, the adoption of a resolution to that effect.

We cannot hope for a full and permanent supply of pious and well educated ministers from any other source than the institution we commend to the liberal patronage of our members.

The number of pious young men who are desirous to devote their lives to this sacred cause, is continually increasing, and the disposition to aid the more needy of them to procure a suitable education, is increasing in an equal degree; and to us do both the pious youths and their benevolent patrons, look for an institution which shall furnish them that instruction by means of suitable Professors.

The funds now in hand are $6,119.

The report was adopted; aud it was

Resolved, That the Theological School of Virginia, be located for the present, in the town of Alexandria.

Interesting Donation.—A Society of Cherokee females at Creek Path, a few days since transmitted to the Treasurer of the United Foreign Missionary Society in this city, nine dollars and ninety-five cents, in aid of the mission among the Osages. The Cherokee woman who made the motion to appropriate the money in this way, observed to the Society, "The Bible tells us to do good to our enemies; and I believe the Osages are the greatest enemies the Cherokees have."

[*New York Observer.*

It is worthy of special notice, that the contributions from the Society Islands to the London Missionary Society are *now equal to the annual expenses of that mission!*—[*Philadelphia Recorder.*

From the Religious Intelligencer.

OSAGE MISSION.

Through the kindness of a friend, we are permitted to make the following extract of a letter from Mr. Samuel Newton, to his mother in this vicinity, dated

FORT OSAGE, JULY 6TH, 1824.

It gives me much satisfaction to learn that the various and evil reports about us give you so little uneasiness. I entreat you not to be made unhappy by the puffings of the newspapers, about Indian wars and Indian murders. It shall be my aim to give you timely notice of all facts relative to the Indians, calculated to interest; but to give information of all rumours on the subject of Indian hostilities, would be a useless waste of time. The leaders of the party who murdered the seven men on the borders of the Arkansaw last winter, have been given peaceably into the hands of the authorities of Arkansaw for trial. As far as we can judge, the Indians were never more inclined to be at peace, not only with white men, but with their neighbours the Indians. This is emphatically true of the Great Osages. They have taken measures to bring wars to a close, which probably have existed for a century. In part they have been successful.—These things augur well for the mission. The dawn of a day of some great change in these Indians is at hand. May the Lord bless our efforts, and may the gospel have free course and be glorified.

It is fifteen days since I left home, and was ten days coming out with the team. I heard from home four days since—all well—had begun wheat harvest—our prospects are that we shall have wheat enough to supply our whole establishment witn bread, and corn enough to answer our domestic purposes for the coming year. This you may judge will much relieve me about supplies, and lessen one item of expense materially. The prospect of our Indian

school is quite flattering; the present number is twenty-seven. We are about to form a branch establishment on a limited scale.

From the Christian Secretary.

CONVERSION OF A UNIVERSALIST MINISTER.

The Rev. Z. Crosman, who has for several years past preached in the new Universalist Church at Norwich, but who for a few weeks had been absent, returned to his flock last week, and in a public print announced his intention to preach on the subsequent Sabbath; when on the day appointed he officiated, and after the close of the afternoon's discourse, he publicly renounced the doctrine of *Universal Salvation*—and stated in clear and impressive language, that, for the last nine months, he had labored under strong mental feelings of doubt, and uncertainty, respecting the correctness of the doctrines which he had professed to believe, and to preach; and that, after diligently searching the Scriptures, praying frequently and fervently for a right understanding of them, he had come to the conclusion, that the doctrine of universal salvation was fallacious, and eminently dangerous to the immortal souls of those who place their trust and confidence in its efficacy. "I have," said he, "closed my last sermon in this house. I have already preached the doctrine of universal salvation longer than my conscience would justify. My eyes are now open, and I feel the sting of a reproving conscience. My errors are now plain before me; I can see with unclouded vision the tremendous gulf between the righteous and the wicked, over which none can pass, except they repent and be washed in the blood of the Lamb. I must therefore abandon and renounce for ever this dangerous doctrine, calculated to lead men to follow the dictates of their own evil devices, under the impression of salvation, without repentance, or faith in the all-sufficiency of the Lord Jesus Christ.

"I feel an awful consciousness that I must one day stand before the judgment bar of God, to give an account for the deeds done in the body; and I fear the precious and immortal souls of many of my hearers may arise up in judgment against me, as the shepherd of a straying flock." He then commended them to God; and requested that they would, through repentance and washing of regeneration, look to Christ as the only medium through which to obtain eternal life. As he took his leave, he desired them, on their return to their own dwellings, to read and meditate on the following passages of scripture:

Matt. xiii. 40. "*So shall it be at the end of the world: the angels shall come forth and sever the wicked from among the just.*"

Rev. xxii. 11. "*He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.*"

From the Boston Telegraph.

EFFECTUAL REMEDY FOR UNITARIANISM.

Mr. Editor—The following instance, on the truth of which you may rely, although names are concealed, I hope is neither a new nor uncommon one;—yet I should be pleased to see this account of it in your paper, should you think it worthy of a place.

One of my neighbours has, of late years, appeared very desirous of embracing Unitarianism; and if the indulgence of sinful propensities had left him more leisure, he would probably have made flattering progress towards being settled and grounded in that faith; as influential friends in a genteel country town seemed willing to afford him every assistance in their power, both by instruction and books. Argument seemed of little use in his case. It was a most uncharitable and cor

tracted thing in the orthodox to consider so many worthy and unquestionably pious men, who gave so much more pleasing and rational an interpretation of scripture, as "heretics, unworthy of the Christian name."

But this man was a "child of prayer." During a dangerous sickness, his faithful and lovely pastor had likewise prayed for him, and labored with him, until he seemed to have repented indeed, and to be resolved, that as for him he would serve the Lord. Altho' for a number of years after his recovery, all seemed lost upon him, and his last state was like to be worse than the first; yet God, we trust, has not left him in hardness of heart and blindness of mind, to fill up the measure of his iniquities. By a sudden and distressing stroke of Providence, he received impressive admonition of his forgetfulness, of his dependance, and of the duties he owed to Him who had still spared him, although a cumberer of the ground. The Holy Spirit, we trust, set it home upon his conscience. His eyes being opened, he found himself a guilty and perishing sinner, unable to refrain from applying to Christians with the entreaty, "What shall I do—how can I escape?" Now, "behold, he prayeth!" and his heart, we hope, is opened to see the beauty and glory of the divine character and government, especially as displayed in the wonders of redeeming love. The Bible is new, and full of delightful truths. All nature praises its Divine Architect.

Well. Mr. ——, said I, what do you think of *Unitarianism* now? O, said he, with a smile of cheerful and affectionate acknowledgment, I know not how to express myself. How clear is the word of God (when we read it with a hearty relish) against this dangerous Unitarian deception.—Thinks I to myself, what an excellent way to convince Unitarians! There is no end to the blindness of those who will not see—no end to the evasions, arguments and cavils of those who hate the truth and will not believe. And what if a man is thoroughly orthodox in speculative belief?—he may still be lost in the pride of intellect. I love the science which defends our faith, enlightens our minds, and confirms our hopes: but I love more the fervent effectual prayer of the righteous, which God has appointed and delights to honour, and by which that Spirit is given, who *indeed convinces* of sin, righteousness, and judgment to come.

LA FAYETTE.

From the Baltimore American.

"Mr. De Bois Martin, a native of Saintouge in France, was commissioned as an officer of Infantry by Louis XV. In 1770 he joined his regiment as captain, then stationed at Port-au Prince, in the Island of St. Domingo, and in 1776 returned to France on the business of his regiment. Having discharged this duty, and being in Paris, he met with an elder brother who was intimate with the Marquis de La Fayette, and who advised him to accompany the latter to America. An agreement was soon after entered into with Mr. Silas Dean, then American agent at Paris, (but not recognized by the French government) that the Marquis de La Fayette should serve as Major General, and all the other officers who might accompany the Marquis one rank higher than the one they held in the French army. The French government had been for a long time promising a vessel to Mr. Dean to convey these offices, but always put him off under some pretence or other. At length the Marquis determined to fit out a vessel at his own expense, and embark for America. He employed Mr. Du Bois Martin for that purpose, who went to Bordeaux and purchased a ship called *La Bonne Mere*, of 400 tons, and fitted her out for the intended voyage. This ship was commanded by captain Le Boursier,—The Marquis and twelve or fifteen officers, including Mr. De Bois

Martin, embarked at Bordeaux in the month of April, 1777, and after having resisted the barges sent by the Governor of Bordeaux to stop them, they first went to Passage, in Spain, and subsequently arrived off the coast of South Carolina in the early part of June, 1777. Here the ship was dismasted, and was forced to anchor; the Marquis, with some officers, including Baron de Kalb, went on shore, leaving the ship to her fate. She however, afterwards arrived safe at Charleston. The American government did not confirm the agreement made with Mr. Dean in Paris—the services of most of the officers were not accepted, and they returned to France. Mr. De Bois Martin embarked at Newburyport.—It is to be observed, that all the gentlemen who accompanied the Marquis were men of rank and fortune, who did not come to America as adventurers, but solely to serve the cause of liberty. Among them were Viscount de Monroy, Baron de Kalb, Chevaliers de Franval, De Fayotte, De Vrigini, and a cousin of the Marquis. The object of stopping at Passage, was to consult the Count of Broglie, who advised the Marquis to depart as soon as possible. The Marquis's father-in-law, the Duke of Noaille, one of the most powerful noblemen in France, and who had perhaps more influence at court than any other man, severely reprimanded the Count of Broglie for having favoured "*the Boys escape*"—to which it is said the Count replied—"*I assure your Grace that I only wish I had one hundred such boys.*"

We could add other interesting particulars respecting the honourable part which Mr. De B. M. sustained in relation to the first visit of General La Fayette to America—but we are restrained from so doing by the fear of offending the refined delicacy and retired habits of a gentleman who has never been desirous of attracting public attention towards himself. It may be proper, however, to add, that he has been selected as a member of the deputation which will proceed to Frenchtown upon the part of this city to welcome the General among us."

The voice of Christ is, *My son, give me thy heart!* and to him who obeys, he will say, "Go in peace! go into the grave! go to Judgment! go into Eternity! go in peace!" [*Cecil.*

FROM THE RUSSIAN ANTHOLOGY.

AN ODE TO THE DEITY.

O THOU ETERNAL ONE! whose presence bright,
All space doth occupy--all motion guide:
Unchang'd through Time's all-devastating flight,
Thou only God! There is no God beside,
Being above all beings! Mighty One!
Whom none can comprehend and none explore:
Who fill'st existence with Thyself alone;
Embracing all--supporting--ruling o'er:
Being whom we call GOD—and know no more!

In its sublime research, philosophy
May measure out the ocean deep, may count
The sands, or the sun's rays—but God! for thee
There is no weight nor measure; none can mount
Up to thy mysteries. Reason's brightest spark,
Though kindled by thy light, in vain would try
To trace thy counsels, infinite and dark:
And thought is lost ere thought can soar so high,
Even like past moments in eternity.

Thou from primeval nothingness didst call
First, chaos, then existence—*Lord on thee*
Eternity had its foundation; all
Sprung forth from Thee: of light, joy, harmony,
Sole origin—all life, all beauty, thine;
Thy word created all, and doth create;
Thy splendour fills all space with rays divine;
Thou art, and wert, and shalt be glorious! great!
Life-giving, life-sustaining potentate!

Thy chains th' unmeasur'd Universe sur-round:
Upheld by thee, by thee inspir'd with breath!
Thou the beginning with the end hast bound,
And beautifully mingled life and death;
As sparks mount upwards from the fiery blaze,
So suns are born, so worlds spring forth from Thee!
And as the spangles in the sunny rays
Shine round the silver snow, the pageantry
Of Heaven's brightest army glitters in thy praise.

A million torches, lighted by thy hand,
Wander unwearied thro' the blue abyss;
They own thy power, accomplish thy command,
All gay with life, all eloquent with bliss.
What shall we call them? Piles of chrystal light?
A glorious company of golden streams?
Lamps of celestial ether burning bright?
Suns lighting systems with their joyous beams?
But Thou to these art as the noon to night.

Yes! as a drop of water in the sea,
All this magnificence in Thee is lost.
What are a million worlds, compared to Thee?
And what am I, then? Heaven's unnumber'd host,
Tho' multiplied by myriads, and arrayed
In all the glory of sublimest thought,
Is but an atom in the balance weighed
Against Thy greatness--is a cypher brought
Against infinity! What am I then?—Nought.

Nought!--But the effulgence of Thy light divine,
Pervading worlds, hath reach'd my bosom too;
Yes! in my spirit doth thy spirit shine,
As shines the sunbeam in a drop of dew.
Nought! but I live, and on hope's pinions fly
Eager towards thy presence; for in Thee
I live, and breathe, and dwell; aspiring high,
Even to the throne of thy divinity.
I am, O GOD; and surely THOU MUST BE!

Thou art! directing, guiding all, Thou art;
Direct my understanding then, to Thee!
Control my spirit, guide my wandering heart;
Though but an atom 'midst immensity,
Still I am something, fashion'd by thy hand!
I hold a middle rank, 'twixt Heaven and Earth,
On the last verge of mortal being stand,
Close to the realms where angels have their birth,
Just on the boundaries of the spirit land!

The chain of being is complete in me;
In me is matter's last gradation lost,
And the next step is spirit--Deity!
I can command the lightning, and am dust!
A monarch and a slave; a worm, a God!
Whence came I here, and how? so marv'lously
Constructed and conceived? This clod
Lives through some higher energy;
For from ITSELF it could NOT be.

Creator! yes! thy wisdom and thy word
Created *me!* Thou source of life and good!
Thou spirit of my spirit, and my Lord!
Thy light, thy love, in their bright plenitude
Fill'd me with an immortal soul, to spring
Over the abyss of death, and bade it wear
The garments of eternal day, and wing
Its heavenly flight beyond this little sphere,
Even in its source to Thee, its Author there.

O thought ineffable! O visions blest!
Though worthless our conceptions all, of Thee,
Yet shall thy shadowed image fill our breast,
And waft its homage to thy Deity
God! thus alone my lowly thoughts can soar;
Thus seek thy presence, Being wise and good!
'Midst thy vast works, obey, admire, adore;
And when the TONGUE is eloquent no more,
The SOUL shall speak in tears of gratitude.